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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From the Religious Intelligencer.

BENEFITS OF MISSIONARY EXERTION.

It is known by most of our readers that the Rev. J. Campbell has made two visits to Africa, for the purpose of inspecting the condition of the missionary stations, and assisting those who occupy them by his advice. At a meeting of a charitable society in London, this gentleman made the following remarks, which we could desire should be read by every friend and by every enemy to missionary efforts. While they are calculated to animate the one and must surely convince and silence the other.

"The Rev. J. Campbell was also glad to bear his testimony to the good practical effects which attended the progress of the labours of this Society. He remembered, when in one of his journeys about 300 miles in the interior of Africa, he met with the chief of a tribe of savages, who eagerly sought from him the 'instructions which white men have,'—that was the way in which he made his request.—He visited the town of this chief on the following morning, and saw the wretched state of the place.—Every thing lay in the same state as when Noah's flood left it. Not a spade appeared to have penetrated the ground, since that remote time. The men and women had no covering but a few black rags like sheep skins. None of the males appeared ever to have been washed since the time they were born. They were all ignorant of the name of God; and the oldest of them confessed that he knew nothing more than the beasts. He immediately sent an instructor among these poor people, and the most ample success attended his labours. In ascending the same country after an absence of five years, how great was the change, which he had the happiness of contemplating.

"His expectations had, it was true, been raised high by communications respecting the improvements which had taken place by the labours and example of one man; but what he saw greatly surpassed all that he had previously expected upon the occasion. The people he met all knew him and recognized him; they called his attention to former occurrences, or else he could not have believed them to be the same people who were so lately immersed in savage life. He found they had encompassed their town with a strong, substantial wall, in imitation of brick, and about 2 1-2 miles in circumference. They had erected two streets; vegetation of every kind had grown up about them, and both males and females were as neatly dressed, in the European style, as the general class of servants in England.

"The display of the advantages of industry, in a

particular manner, was, he thought, the only way of civilizing savages; to attempt to civilize barbarians by philosophy, was like fighting Goliath with a feather."

From the Georgia Missionary.

Messrs. Editors—As your paper is a vehicle free for all denominations to spread good news through, I feel it not only a duty incumbent on me, but a privilege, to spread good news abroad, which is as cool water to a thirsty soul. Having recently been in Edgefield, S. C. I will commence there. I have a letter from the church where the revival commenced, and have conversed with the brethren there.—This church had been in a lukewarm state for a considerable time, until, not only their pastor, (the Rev. Mr. Manly) but the lay members felt concerned about it. They did not, as some of our cold churches do, merely sigh and complain, and seek their beloved on their bed, (Songs iii 1.) but they arose and went about. A private brother and the pastor went from house to house among the members of the church, and exhorted them to be more engaged in prayer, that the Lord would revive his work among them; and to be punctual in their attendance at conference and prayer meetings. They prayed in the families they visited and so went round. This had a good effect. At their next conference meeting in June, laying aside the improper restraints too often imposed by a public meeting, they conversed together freely on what had been their feelings and prevailing desires—and before the meeting closed, when it was proposed from the chair, that in order to set a mark upon those that sigh and groan for the abominations of the times, those who felt disposed should publicly agree to be found in prayer for a revival—many of the brethren and sisters solemnly covenanted together in the presence of God, and confirmed it by shaking hands, that they would be found habitually in prayer to God, that he would revive his work in their hearts. Here was the travelling of Zion—the place was made sweet and awful by the presence of the Lord, and many returned from it greatly wondering at the things that should come to pass. It was also agreed at this time, mutually, that in the interval of the meeting, they would exhort and encourage all the brethren and sisters whom they might see, to attend their church and prayer-meetings, and be otherwise diligent and faithful in duty. My communication would swell too large to continue to state particulars—what I have done is, that others may follow their example, and to encourage them so to do, I will state the result of these exertions.—*A wonderful Revival took place.* At a union meeting on the fifth Lord's-day in July, which commenced probably the Friday before—on Saturday evening, while the exercises were proceeding calmly, there was a sudden and powerful moving among the congregation, as if by the force of an electrical shock. At first it created rather a feeling of astonishment, and even the minister, who was up at the time, scarcely knew what to make of it. But soon the mighty power of God was manifested by numbers of keenly convicted souls rushing up to the stand, and begging the prayers of God's people. It was truly a shaking among the dry bones. On the next day the work seemed to be much increased, and from numbers who, in rela-

ting their experiences, dated their first religious impressions from this meeting, we believe it was one of the days of the Son of man. The drooping of the head of the church now began to be raised up and their hopes revived. The issue has exceeded their highest expectations. From this time to the period when I got my information, was a little more than two months. Over one hundred had been received into fellowship by experience, and the work seems deepening and spreading. No noise, no disorder attends it, nor is the voice of the preacher interrupted but by the broken sobs and heart felt sighs of the mourning penitents. They state, "we have no doubt of its being the work of God." Brother A. Blocker a worthy member of that Church, told me of a little girl in her tenth year, who came to relate her experience. She said she had been a great sinner; and on being asked how she who was so young could be a great sinner, she said her heart was full of sin, and burst into tears. She gave a very satisfactory account of the corruptions of human nature, and of the way of life through Christ, to the great joy of the church that witnessed how God, out of the mouth of this child, had perfected praise, and had chosen weak things to confound the wise.

I have also recently heard very interesting news from North Carolina, in a letter from the Rev. R. T. Daniel, of that state. We have some particulars of this revival heretofore, in "The Missionary," but it is pleasant to hear that it is still spreading. He gives the names of twelve churches, where the work is going on. One preacher has baptized 350—three more about 100 each. If I understand rightly from the letter, it was the first day of August, that the Rev. J. Purify, pastor of the church in Wake county, (Hepzibah) baptized 54 in one day. The subjects of baptism were mostly young people, all dressed in their burial clothes, and all marched in ranks of four deep, singing to the margin of the stream.—There were (it is supposed) 3000 spectators, by whom many tears were shed. The good work seems to be spreading there wonderfully. Old men have turned out, exhorting and preaching, and holding prayer meetings. Sometimes they hold all night.

I likewise hear interesting news from Raleigh.—There many are coming forward, requesting prayer to be made for them. The Missionary society of that state has much revived. An agent has been appointed to visit all the churches and associations he can, and the Lord appears to be blessing his labours abundantly. There are numbers of cold, almost desolate churches, which, when visited, have generally been by the opposers of missions. Some of those churches have almost come to nothing. I hope and pray the Lord may still revive them, by the preaching of this missionary, or by some other means, which may seem good in his sight.

In our own state there are pleasant prospects. I have lately been in Putnam, where the Lord is pouring out his spirit profusely. I am told that the revival extends from Alabama to the Ocone; and it revives my heart to know of a truth, that it has gotten the north side of the river at Richland, in Greene county. Numbers are coming forward requesting the prayers of God's people, while some are following Jesus in the baptismal stream. A little girl was baptized in her fourteenth year. These revivals

seem principally to embrace the youth, though I see the gray-headed father come forward with tears, desiring the prayers of God's people.

There is a pleasing prospect at the White Plains. At the meeting in August, they truly had a time of love at the Lord's table, such as I have seldom witnessed. At the September meeting many distressed souls came forward, requesting the prayers of God's people. The brethren there have long held up their prayer meetings.—We hear of the Lord's doing great things at the north, and in Tennessee; and the Rev. Mr. Posey told me the Cherokee Indians, at one of his schools, were considerably awakened—would go 30 miles to hear the word preached. Two of the children at school who have recently given an evidence of a work of grace in their hearts, had been baptized. The Lord is blessing our efforts to civilize and christianize them. Surely it is time for opposers to lay down their arms, and seek an interest in Jesus Christ.

A Baptist.

MISCELLANEOUS.

From the Religious Remembrancer.

Short extract from a piece under the signature of an "Aged minister," from No. 90 of the "New Evangelical Magazine and Theological Review," published in London.

Having made known his views of the advantages resulting from a classical and well directed education, and speaking of its frequent application among those who are not the called of the Lord to preach the "unsearchable riches of Christ," he thus proceeds;—

"It is not from a desire to accuse that these remarks are made, much less is it with a design to discourage those worthy men, who, though they have not been favoured with a classical education, are, by their patient perseverance and indefatigable labour, the bones and sinews of the denominations to which they belong—many of whom are contending with the difficulties of large families and small incomes; yet they beat about the villages near to their stations to preach to their inhabitants the "glorious gospel of the blessed God," and try by all means in their power to win souls to Christ.—Peace be with them;—a crown of glory is reserved for them, when the Chief Shepherd "shall appear the second time without sin unto salvation." They will shine in the kingdom of their Father, far brighter than some whose appearance and circumstances are much better to the human eye than their own, but who have not laboured for God and souls to the degree that they have. These men mourn their want of learning, and are grieved that they are destitute of that which might subserve the great cause in which they are engaged. It is those boobies who, by confidence ill founded, and zeal wrongly directed, have made their way into the ministry, that we wish to reprove. These exclaim against academics, as though they were sinners above all other men, and against academics, as though it were criminal to enter into them. How much better would it be for them to be employed in reading the Bible, in praying to God, in looking well to their own souls, and to the ministry which they profess to have received of the Lord! It is miserable to hear men who can neither write nor speak half a dozen sentences correctly, cry out against the bad effects of a learned ministry. One thing is certain—it will never hurt them; safely intrenched in their own conceit, they may rest secure from such fatal consequences: but let them know, and consider it well,—that had nobody loved learning and labour better than themselves, the Bible to them would have been a sealed book, locked up in an unknown tongue."

From the Christian Watchman.

EXTRACT

From the Annual Letter of the Baptist Church in Salem,

to the Boston Baptist Association, which met at Boston on the 17th of Sept. last.

DEAR BRETHREN,

Permit us on this interesting occasion to call your attention to a very important subject, connected with the cause of religion, and the prosperity of our denomination in particular: viz.—*The necessity of urging on the denomination the importance of a more systematic and liberal support of the preachers of the Gospel.*

It cannot be denied that we are miserably deficient in this particular.—Men are prone to run into extremes. Having experienced the power of the civil arm in the collection of parish taxes, it might be expected that many would revolt at any mode, which admitted of coercive measures for the support of the gospel: but it is apparent, that we have, as a denomination, run into the opposite extreme, and that we have not that systematic mode for the support of our preachers, which the gospel authorizes, and the present state of society in this country demands.

Paul's doctrine is admitted to be correct in every other concern of life, viz.: "That the labourer is worthy of his hire"; and why not strictly correct in this? Paul preached that doctrine faithfully, although his immediate necessities were small.—"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Ministers have an undoubted right to a decent maintenance for themselves and families: "Nor ought they (says the excellent Scott,) who reap the spiritual benefit of the minister's labours, to yield a proportion of their temporal goods as if it were an alms, or a great favour conferred on him; for it is at least as much his due as the soldier's or the labourer's wages." Many ministers are in indigent circumstances, and are so poorly supported that they are frequently burdened with debts; and, having large families, are under the necessity of seeking other employments, to the neglect of ministerial duties, and the acquisition of knowledge. Such things ought not to be among those who can do better: But where a congregation is poor, there must ministers practise self-denial, and endure hardship. It is a fact, that the gospel is but poorly supported in many places, where more might be done. In some places preaching is obtained perhaps for only half the time, where, by proper efforts, a permanent ministry might be established.

We live in an age of improvement, and it will not be denied, that the people of this country are rapidly advancing in knowledge. Literature is more extensively cultivated; and the rising generation connected with the denomination are receiving advantages, which were never afforded their fathers. Under this state of things, and this improvement in knowledge, it is absolutely necessary to encourage an able ministry, and to provide ample means for a liberal support of the gospel.

The present generation should adopt those measures, which will in time effect what is now most ardently desired by many in the denomination. If it is neglected, the ministry will languish among us: for the men whose duty it is to study and prepare for public labours, will be under the necessity of seeking other means of support;—the young and well-informed of their congregations will seek a more able and intelligent ministry; while the denomination will decline in the religious world.

But, it may be asked, What shall be done? We answer, *Recommend, on all suitable occasions, a more systematic and liberal support of the preachers of the Gospel.* Let the sentiment echo through the denomination. Let the private brethren, as well as ministers, exert themselves in this matter. Much may be done by enforcing it on public occasions, as well as on social visits. Encourage those ministering brethren who are prominent members in the denomination, to use their influence in its favor, when travelling among those where the gospel is

wealth, or be as poor as Lazarus, let him proclaim the doctrine of Paul, that "the labourer is worthy of his hire," although some persons should cry, hireling.

From the Evangelical and Literary Magazine.

THE CAPTURE OF THE ARK.

"And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain."—1 Samuel, iv, 11.

Among those parts of the Bible, which, as Cowley says, "are the best materials in the world for poesy," I have always been particularly pleased with the fourth chapter of the First Book of Samuel which gives us the story of the capture of the Ark by the Philistines. And let us here observe for a moment, if you please, how many traits of the sublime and pathetic it displays!

The Israelites, you see, have often been defeated by their foes, and their elders now held a council of war, and determined to send for the Ark of God out of Shiloh, "that," as they say, "when it cometh among us, it may save us out of the hands of our enemies." Accordingly it is brought out to them into the camp, and "all Israel shouted with a great shout, so that the earth rang again." They are sure now, you see, that they cannot be vanquished in battle, any more, as they have been. On the other hand, the Philistines hear their rejoicings with dismay, and exclaim, "God is come into the camp." And "woe unto us! who shall deliver us out of the hands of the mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness"—and they buckle on their armour, like men, to meet them in the tug of war. But vain alike are all the hopes of the one, and all the fears of the other. The battle is joined again, and the victory declares once more for the Heathen—in spite of the Ark—and it is even worse than ever. "And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen." What was worst of all, the very Ark in which they trusted for victory, "the Ark of God was taken; and the two sons of Eli, Hophni and Phinehas," (fighting valiantly, as you may suppose, in defence of it) "were slain." Bad news flies fast. "And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head." You can imagine the sensation created by his appearance; and you have the effect of his intelligence in a few words, "all the city cried out."

And here the venerable Eli, old in years and service, and blind with age, who "sat upon a seat by the way side watching, for his heart trembled for the Ark of God," hears the noise of the crying around him, and anxiously asks the messenger the cause. "And he said what is there done my son?"—What a sentence follows! "And the man said unto Eli, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the Ark of God is taken!" Here you see, is woe upon woe, each greater than the last, and "the Ark of God is taken," caps the whole. The poor old man hears every part of it with greater and greater alarm, his heart trembling more and more for the object of all his anxiety, for the Ark of God, expecting every moment to hear of its fate—and he is not disappointed—"and the Ark of God is taken!" It is enough for him—and too much. "And it came to pass, when he made mention of the Ark of God, that he fell from off his seat backwards by the side of the gate, and his neck brake, and he died: for he was an old man and heavy. And he had judged Israel 40 years." Nothing can be finer than this devotion of the old Priest and Judge to the Ark of church and state, and his dying for its loss.

But the story turns to the still more touching and affecting fate of his daughter-in-law, the wife of his son Phinehas, whose hearing of the same tragic news

brings on the pangs of parturition upon her before her time. Then there is something striking and sacred in the silent agony which makes her refuse to be comforted, even by that annunciation so welcome to a mother's ears, so dear to hers at any other time, that she had borne a child, and that child a son.—“And about the time of her death, the women that stood by her said, Fear not, for thou hast borne a son. But she answered not, neither did she regard it.” Her soul is absent, absorbed in her own mighty woe. And observe, it is not the death of her father-in-law, nor of her husband, nor the flight, nor the slaughter of her countrymen, it is not one, nor all of these things, but it is the loss of the Ark for which she grieves and dies. “And she named the child Ichabod, saying, The glory is departed from Israel.” And again she said, (and she is dying now) “The glory is departed from Israel; for the Ark of God is taken!” and gave up the ghost. Really I cannot imagine any thing more sublime than such a death. And I will take upon me to say, that there is nothing equal to it in all the annals of Greece and Rome.

And now you will agree with me, I think, that such things are indeed the very elements of poetry, the “thoughts,” as Milton says, “that voluntary move harmonious numbers” in every tuneful breast. For myself at least, I confess that in reading the passage over again just now, I could not help turning some part of it into verse as I went along; or rather it turned itself I may say, for the words actually seemed to come of their own accord.

OUR GLORY IS GONE.

The battle was fought on that day,
And Israel was smitten and fled;
And the Ark—it was carried away,
Over heaps of the dying and dead.
That Ark of the Lord had been brought
To conquer the heathen in vain;
And Hophni and Phinehas who fought
Like lions to guard it, were slain.
To Shiloh the messenger flies,
And whispers the soul-chilling tale:
Old Eli hath heard it—and dies—
And Adah is loud in her wail.
“Our glory is gone with the Ark!
All gone to the Philistines now!
And the Sun of our Zion is dark;
For the Lord hath rejected her vow.
The sire of my husband is dead!
The lord of my love is no more!
But yet not a tear should be shed,
If the Ark were but safe as before.
The Ark! It was God with our men!
Our men were like gods in the fray:
O! how have they conquer'd us then,
And ravish'd our glory away?
Our glory, our glory is gone!
Like a rainbow that melts in the sky!
I feel my last pang coming on,
And all I can do is to die.”
She said, and gave life to her son,
Herself going down to the tomb;
Nor smil'd on the dear little one,
She had carried so long in her womb.
For her soul—it was sick unto death,
And the light of her eyes it was dark;
And she cried with her vanishing breath,
“Our glory is gone with the Ark!”

PROFITABLE READING.

The careful study of the New Testament itself, is absolutely necessary for overcoming its difficulties. Without such study all other means will be of little avail. It is one thing merely to read a book, and another to read it with understanding; and patient attentive study cannot be less necessary for this end, with respect to the New Testament, than any other work.—Such vigorous exercise of the mind in reading, is necessary, that we may discover the facts to which the writers allude; (for even this discovery sometimes may be made by attention to their own words;) that we may select, from the various meanings of words, those which best harmonize with the subject and scope of the different books; that we

may supply the proper connecting circumstances, in passages where the train of thought is irregularly conducted, or imperfectly expressed; that we may collect and arrange the leading principles of religious truth, to which all the different parts of the writings have more open or tacit reference, to which all ought to be interpreted. For this efficient reading, which, without close attention and study, is impossible, it will be necessary to carry it on, not in the disjointed desultory manner which the division into chapters and verses is apt to produce, but by taking, as much as possible at once, the whole extent and bearings of each book. As all the books of the New Testament clearly relate to one great subject, the Christian revelation, it will be farther necessary to carry this continuous reading throughout the whole; and not to draw conclusions as to that revelation, till the joint amount of the whole can be thus collected. Not thus to gather from all the different books what each had said of their common subject, must be to narrow the grounds on which it was designed that our opinion of the revelation should be formed; and much the same error in biblical criticism, as not to employ the clearer passages in the same work, to illustrate those which are more obscure.

The opinion, therefore, that the New Testament may be thoroughly understood by any one who can merely turn up a Greek Lexicon, if such an opinion can be, is entitled to no more consideration than that which pronounces all human learning hostile to true religion; as if theology, like every other science, had not to be acquired by study; and as if the Almighty, in conveying to men his most precious gift, acted in direct opposition to the plan on which he has made the best mental acquirements the reward of intellectual and moral exertion. Who makes the best use of his knowledge, is another question; and it is conceivable, that a plain, unlettered man, as he may, by attentive reading, learn all that is necessary for salvation, so may live more in the fear of God, and the faith of Jesus, than the most learned and ingenious critics. But our mistake would be miserable, were we to assign the virtue of the former, as the proper consequence of his ignorance, and the defects of the latter, of his learning. The tendencies are exactly the reverse; so that, great must be the additional demerit and responsibility of him, who shall have perverted liberal education and science from their proper moral influence.

PASTORAL INTERCOURSE.

From Colman's Sermon on Pastoral Duties.

In a minister, who is known to his parishioners only as a preacher, they will feel comparatively little interest. He must meet them in the private walks of life. He must be found in their families, and join in their social circles, and be recognised by them as a friend, a counsellor, and the companion of their joys and sorrows. When this kind of intercourse on the part of the minister is frank and unreserved, and marked with prudence and innocence, it will afford him many favourable opportunities of doing good. Its first effect will be to make him feel an interest in his people; their circumstances will become familiar to him; he will be more sensible to the nature of his connexion with them; his sympathy in their prosperity or adversity will be strongly excited; and he will regard with deeper solicitude their moral condition. In the next place, he will be better able to understand their characters; to know what instructions or counsels they require; in what respects they are ignorant; on what subjects they need to be excited and admonished; what are the prevalent habits of feeling and thinking among them; and consequently how the subject of religion may be effectually brought home to their hearts.—His private intercourse with his people will likewise afford him many opportunities of giving counsel and admonition; of relieving doubts and difficulties, which may weigh on their minds; of exci-

ting among them an interest in those subjects which he ought to have most at heart; and of imparting the consolations of religion with a success, which will be highly gratifying to his benevolent feelings.—In fine, where his private intercourse with his people is what it should be, it will be the means of connecting them to him and him to them, by strong ties of affection and gratitude; and he may safely calculate upon better effects from this part of his ministry than from his public services, however eloquent and ingenious. There are many cases in which societies are so numerous, that this kind of intercourse severely taxed as the time of every public man necessarily and inevitably is, is next to impossible; here the people should be prompt to make every candid and just allowance; and it is much to be regretted, that, in many places, the solicitude to lessen the expenses of supporting the ministry, leads to such an enlargement of religious societies, as to render the faithful discharge of pastoral duties difficult, and often impracticable.

CHRISTIAN CONFIDENCE.

Excessive confidence in religion is hardly to be distinguished from arrogance. It is never the means, and seldom the consequence of a religious life. “Let us not trust, then, too much, to any temporary excitements in religion; and much less think ourselves secure, because we have made a competent profession of our faith. Let us remember, too, that no man is allowed to make wanton trial of his faith and virtue. A man may be justly left to be overcome by a trial, which he has presumptuously sought, when he might have triumphed over a temptation, and stood a test, which was presented to him in the ordinary course of Providence. The spirit of the Christian life is, indeed, a spirit of power and fortitude; but it is always joined with humility, distrust of one's self, humble estimation of our own powers, and deep sensibility of the infirmity of human virtue. The daily prayer of the Christian is—lead us not into temptation, but deliver us from evil. “Let him who thinketh he standeth, take heed, lest he fall.”

Reflections upon the works of God, as displayed in Nature.

“All the vicissitudes of nature are derived from the immutable laws which the Creator ordained when he bid the Heavens and earth rise out of chaos. Since that period, five thousand years have passed away, and the inhabitants of the heavens and the earth have witnessed at certain times the return of the same vicissitudes, and of the same effects; they still continue to see that sun, that moon and those stars, which God once formed, revolve with regularity in their destined course, and perform with uniform order their allotted revolution. If we ask what power overrules them, what influence determines their course, their order and regularity; what force governs their destination, and preserves them from clashing in their orbs, or from whirling off into the vast space of Heaven, we are led to the great first cause of all things, the Almighty God, who has marked out the circle they are to describe in the Heavens, who directs their course, and preserves the beauty and the harmony of the universe with wisdom and power, too great for finite beings to conceive or to comprehend.

“Nearer to us the elements are in continual agitation. The air is ever in motion, and the waters unceasingly flow, rivers beginning with small and imperceptible sources, increased by a thousand tributary brooks, form streams, which rising in their course, swell to an amazing bulk, and roll majestically towards the ocean, into which they incessantly heave their thickening waves. From the sea's vast surface vapours arise, and collected in the sky form clouds, which continually breaking, shower down the collected water, in the form of rain, hail or snow; and this penetrating the bosom of

the earth, and making its way into the depth of the mountains, supplies the original sources of the streams, thus preserving an endless circulation.—The seasons continue for a limited term, and succeed each other in the order presented from the beginning of time. Each year, the earth resumes her fertility, vegetation flourishes, and the returning harvest gladdens her inhabitants; and her gifts are never exhausted, because her productions are always returned to her. Winter arrives at the appointed time, and brings the repose she requires; and when this is obtained, spring succeeds and nature awakens from her short sleep, with gaiety, pleasure and love. Such a circulation as we have described is observable in every living creature; the blood transmitted from the centre, flows by different ramifications of vessels to the most distant part of the body, imparting to them life and vigour, and then returns to the heart whence it proceeded. All these revolutions lead us to the contemplation of Him who fixed their foundation at the creation of the world, and has since by his power and wisdom, continued to direct them with admirable perfection."

THE SONG.

The Rev. John Clayton, at the meeting of the British Religious Tract Society in May last related the following anecdote.

Some years ago, on a winter night, when the snow was falling heavily, a poor woman with five children reached a village in Essex, just as a farmer's lad was closing a barn. She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw and make them a comfortable bed. The poor woman felt grateful; and wishing to show her thankfulness, asked the lad if he liked to hear a song; hoping it might prove one of a licentious description, he replied, Yes; upon which she and her children sang one of Dr. Watts' hymns.

The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed: and said that she was going to pray with her children, and he might stay if he pleased; the lad remained, while she offered up grateful praise for the mercies which she enjoyed, and entreated the Divine blessing for him. He then retired, but could not sleep; what he had heard remained in his mind. After passing a thoughtful night he resolved on going again to the barn to converse further with the woman; she was gone; but from that day he became an altered character.—This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member.

Darkness may as well put on the nature of light, as a wicked man the name of a Christian.

It is our main business in this world to ensure an interest in the next.

A desire of happiness is natural, a desire of holiness is supernatural.

If God has done that good for us which he has denied to the world, we ought to do that service for him which is denied him by the world.

A serious remembrance of God is the fountain of obedience to God.

It appears neither humane nor generous to exult over the frailties of our nature. But such is the disposition of the ungodly, that if they see a Christian err one step from the holy commands of God, they are ready to say, religion is a vain thing, and to call all professors hypocrites. The worst state of the christian, however, is better than the best condition of the ungodly. And none will dare plead any excuse for his neglect at the bar of Jehovah. The failings of christians will afford no shelter for christless souls in that tremendous day.

A sincere penitent, bathed in tears, knows a satis-

faction which the worldling cannot find in all that glitters in wealth—all that is sweet in his pleasure—and all that is great in distinction.

To reject the Gospel because bad men deform it, and bigoted men look sour on others, and curse them, because they do not agree in every tittle with themselves; displays the same folly, as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigure the leaves, and spiders make their webs among the branches.

The Sabbath is not a day to feast our bodies, but our souls.

THE CHRISTIAN SECRETARY.

HARTFORD, November 9, 1822.

A meeting was held in the first Baptist Meeting-house in Suffield, on Wednesday last, composed of delegates from several of the Baptist Churches in the state, to consult on the expediency of forming a Convention of the Churches in the State. Several Churches, who on account of providential circumstances could not send a delegate at this time, forwarded information assuring their concurrence in the object. The meeting was harmonious, and it was unanimously agreed to recommend a Constitution to the Churches, accompanied with an address requesting their opinion on the same, at the next meeting of delegates. More particulars will be given next week. The Missionary Society also held their annual meeting on the same day; a particular account of their meeting we could not receive in time for this weeks paper.

MARRIED—In Suffield, on Thursday evening last, by Rev. Mr. Cushman of this city, Mr. Hervey Holcomb, of Granby, to Miss Lucy Woolworth,

At Norwich, Mr. James Hazen, of Auburn, (N. Y.) to Miss Hetty Ledyard.

At Franklin, Mr. Chester Loomis to Miss Tabitha H. Ellis.

At voluntown, Mr. James B. Weaver to Miss Mary Newton; Mr. William Weaver to Miss Sally Hutchinson.

At Waterford, Capt. Elisha Beckwith, of Lyme, to Miss Jane W. Peck.

At Enfield, Mr. Ashur Pasko to Miss Anna Phelps.

DIED—In this city, Mr. Henry Clapp, aged 23. Mrs. Patty Pearce, aged 44.

At Middletown, Mr. Seth H. Langdon, aged 18, son of Mr. Josiah Langdon, of Wilbraham, Ms.

At Wilton, Mr. Moses Taylor, aged 46.

At Torrington, Mr. William Whiting, aged 46.

At Meriden, Mrs. Polly Paddock, aged 41, wife of Mr. Samuel Paddock.

At Waterford, Mr. Elijah Morgan, aged 70; Mr. Noah Beckwith, aged 70.

At Norwich, Miss Betsey Lathrop, aged 63; Mr. Roswell Lathrop, aged 34; Miss Nancy Clark, of Groton, aged 23.

At Montville, Miss Abigail Baker, aged 77.

At Lyme, Mr. Joshua M. Watrous, aged 33.

At Preston, Mr. Thomas Meach, aged 74.

At Stratford, Mrs. Susan Walker, relict of Gen. Joseph Walker; Miss Mary Curtis, aged 19, daughter of Mr. Asa Curtis; Mrs. Betsey Wells, aged about 70, wife of Mr. Benjamin Wells; Mrs. Patty Lampson, aged 71, wife of Mr. Samuel Lampson.

At Weston, Mr. Aaron Wakeman, aged 59; Mrs. Esther O. Banks, aged 59, wife of Mr. Ezekiel O. Banks.

At Danbury, Mr. Richard Lovelace, aged about 60; Mr. Elijah Birchard, aged 58.

At Saybrook, Mr. Elijah Crane, aged 73, formerly of New-Haven.

At Southbury, Mr. Wait Downs, aged 45.

At Somers, on the 30th Sept. Mr. Charles Abbey, aged 24, son of widow Jane Abbey, of East-Windsor.

At Ellington, suddenly, Mrs. Asenath McCray.

At Guilford, on the 23d Sept. Mrs. Whetmore, aged 25, wife of the Rev. Zolven Whetmore, and only child of Doct. Jonath Cone, of East-Haddam.

At Burlington, on the 20th ult. Mr. Charles Wiard, aged 21; on the same day, his brother, Mr. Martin Wiard, aged 27. They were both interred in one grave.

At Springfield, (Ms.) on the 30th ult. Mr. Daniel S. Curtis, aged 30, formerly of Berlin, Conn.

At Indiana, (Illinois,) on the 19th of Aug. Mrs. Pamela

Williams, aged 33, wife of Mr. Eli Williams, and daughter of the late Mr. Daniel Fuller, jun. of East-Haddam, Conn.

At Zanesville, (Ohio,) Mrs. Harriet S. Cleaveland, aged 22, late of Norwich, Conn.

For the Christian Secretary.

"There remaineth a rest to the people of God."

If earthly toys my heart allure,
Or earthly cares distract my breast,
Yet, may I stand, and firm endure,
For there remains a glorious "rest."

A rest, where trifles cannot charm,
Where Christ shall every power employ;
A rest, secure from every harm,
Where cares can never more annoy.

If "woes" should "cluster" o'er my head,
And I with grief be sore oppress,
Yet may I ne'er be fill'd with dread,
For there remains a glorious rest.

A rest, where trouble is not known,
Where all is peace—where all is joy,
Where cause for grief can never come,
Where pleasure knows of no alloy.

If death should seize my dearest friend,
Or aim an arrow at my breast,
Still may this truth its comfort lend,
There yet remains a glorious rest.

A rest, where friends, if friends of God,
Secure from death shall meet again,
And wash'd in Jesu's precious blood,
Shall know, no sorrow, sin or pain.

Far, far above this sinful world,
Where naught can enter to molest,
The saints of God, to harps of gold
Shall sing—shall praise—shall reign—shall rest.

F.

RELIGIOUS TRACTS.

The following Tracts published by the Hartford Evangelical Tract Society, may be had in large or small quantities, at the Repository of the Society, at the Store of Charles Hosmer.

	price per 100.
Immanuel, - - - - -	\$4
The Young Cottager, - - - - -	3
Shepherd of Salisbury Plain, - - - - -	3
On Intemperance, - - - - -	3
Religion of the Closet, - - - - -	2
To Day, - - - - -	1 50
An Exhortation to sick persons, - - - - -	1 50
Important Questions, - - - - -	1 50
Christian Drummer, - - - - -	1
The Blind Irishman restored to sight, - - - - -	1 50
The Contrast, - - - - -	1 50
Poor Sarah, - - - - -	1 50
Address of a Minister to his parishioners, - - - - -	1
The History of Mr. B., a true narrative, - - - - -	1
Advice to Young Converts, - - - - -	1
Remember the Sabbath Day, - - - - -	1
The Way to Heaven, - - - - -	1
A letter from a Mother to her only Son, - - - - -	1
Several new Tracts will be added to the above in a few days.	

ALGER'S PRONOUNCING TESTAMENTS

For sale at this Office.

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Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.